754 Besides foregoing practices, witches might
278 also use poison (mušmal); one of witches at Onyx
177 rancheria said to possess poison which she ob-
824 tained at Tule from Yokuts, among whom poisoners active (Gayton, 1930, 390); FP mentions 2 cases poisoning in her autobiography and blames Tule River Yokuts for both. Poison used is obtained from plant and is not exclusive possession of shamans; it is administered in food, which makes people loath to accept food from strangers (SM).

753 Ghosts sometimes put hair, tiny pebbles in
775 food when people ate after dark; this also caused sickness.

754 Various preventive measures taken against
751 witchcraft; SM swallowed tobacco and lime every night to induce vomiting so that he would not have bad dreams. Person who dreamt of coyote, rattlesnake, went out into canyon early next morning, made speech to creature, upbraiding him, and blew bad dream away (Voegelin, 1935 b, 217). Some persons took jimsonweed, etc., to obtain supernatural power against witchcraft.

754 Various attempts made to overcome effects of
755 witchcraft; relatives of sick person often made
756 direct threats to witch; when RP sick, her brother went to witch at Onyx, told latter, "If you don't
626 cure my sister I'm going to do something to you." Witch took RP out in bushes, threw ashes over her, talked to her pet and told it not to make RP ill any more; RP recovered. FP's husband made similar threat to witch. MM said relatives of sick person paid $10-20 to witch sometimes so that latter would stop sickening patient; FP corroborated
[757] this, SM said only threats used. Medicinal herbs also administered to restore health (ante); if these failed, or in violent illness, services of curing shaman engaged; actual practices of such detailed below; shaman might or might not tell patient who was bewitching him; if witch a relative of shaman latter loath to tell, might advise patient to move away from house. If curing shaman told patient who was witching him, and latter's relatives threatened witch but to no avail, shaman might make witch come to see patient and effect cure; witch cured by blowing sickness out of patient's body, using feather which he waved back and forth. Evil shamans who could only bewitch never sucked out pain in curing a victim, as other shamans did, because if pain sucked out it would enter witch's body, cause his own death, he not being powerful enough to remove it.

● 683 If witch refused to cure sick person or stop
627 malevolent practices, patient's relatives, after
622 obtaining chief's sanction, often killed witch.
754 Evil shamans both sexes treated thus; if sister of chief a witch, chief would talk to her, warn her to stop her evil practices, but if she did not he would order her killed (SM). Murder of witch might be accomplished by one or several individuals; witch might be lowered over cliff (see Autobiography of FP), shot; Bill Viejo Chico bound with hair rope, tied to tree, burned alive. In

683 1930 plan hatched to kill woman witch; woman cho-
627 sen to accomplish killing, but sheriff interfered.
754

756 Curing.- Curing shaman began using his power
755 to diagnose, suck out disease when approaching middle age. Curing performance constituted all-night ceremony which began after dark; held either in doctor's house, if patient came from distance, or in patient's house if doctor had been sent for. Ceremony open to all who wished to see it; doctor began by singing; some doctors blew puffs of tobacco smoke over patient at in-
[237] tervals, or waved feather-tipped wand over patient while singing; others used plain stick, pointing it at affected spot in patient's body as they sang. In song, shaman called on deer, who came to see patient; "no one except the doctor could see that deer (tohi·l, ordinary term for deer). When the doctor saw deer starting to come he'd sing, 'He is coming, way over the mts.; he is coming close now.' Then he would go outside of the house and Deer would come up to him. Deer gave him something; then the doctor returned to the house. That deer came from Mt. Whitney. After Deer had come, the doctor sucked out the pain from the patient, in the early morning. Only good doctors knew the deer song, and it was the only one they used in curing. When a doctor had sucked the pain out of a patient, he would fall down in a heavy stupor, sweating all over; then his power would help him get the pain out of his own body, and he would show the pain to the people" (SM).

Doctors did not cut before they sucked (all informants). Sometimes doctor would put piece of jimsonweed over eyes in order to see who was causing patient's illness. When they learned who witch was, they exhorted evil animal sent by witch not to molest patient and thus "sent the animal away" (SM). Most of anecdotal material collected concerning cures had to do with activities of non-Tübatulabal shamans; one curing performance by Jose Chico described briefly in FP's autobiography; several performances by Kawaiisu shamans referred to by FP.

Disease objects either animate, inanimate; MM had had "something black, that looked like a spider, 3/4 in. long, with lot of legs that wriggled as though the thing were alive" sucked out of knee, together with blood; sometimes dry blood, small stone sucked out, or lizard-like objects.

756 Besides being able to cure, good shamans "knew
177 everything" (SM, FP); could divine guilt; locate
754 lost objects; they always knew beforehand when patient was being brought to them (see Autobiog-
787 raphy of FP). Sometimes shamans instituted new customs, as when MM's wife, an Owens Valley Paiute, told LT that Owens Valley Paiute shaman had said not to burn clothes that were dirty or worn out, in owner's lifetime, but to have them buried with owner at time of death; LT acted upon this advice and kept pitch-covered clothes she had worn while gathering piñons.

756 Fees paid to shamans for doctoring range in
754

[p. 64(a)]